

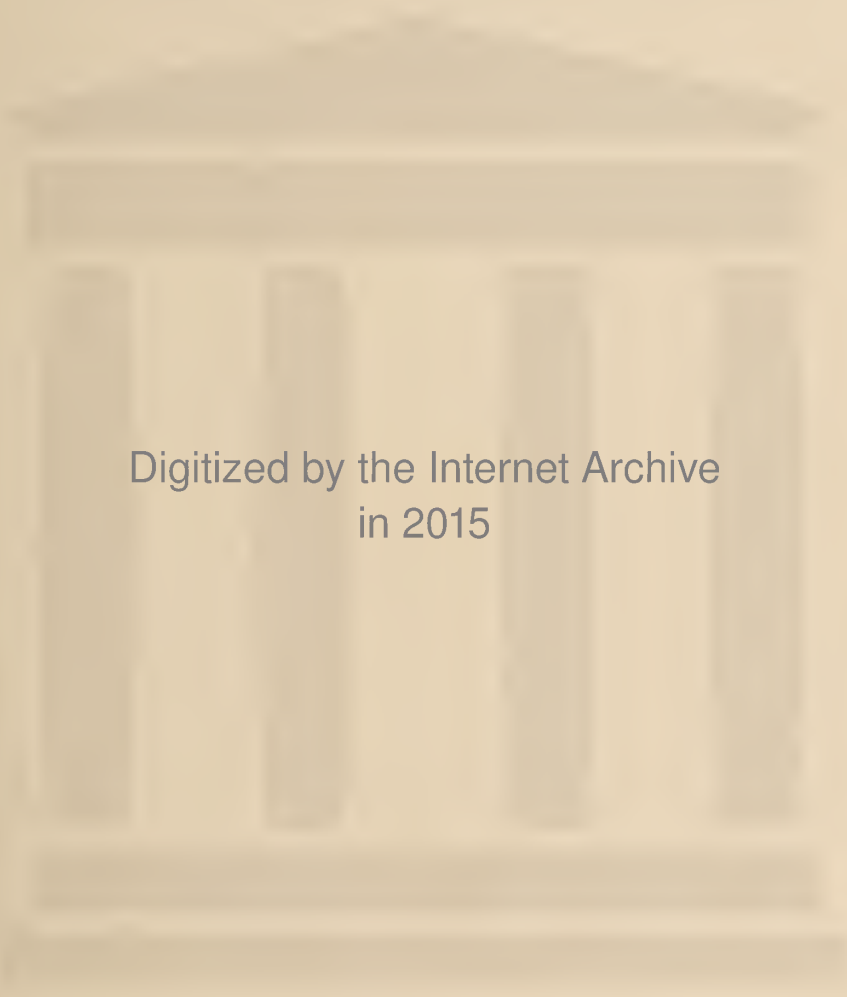
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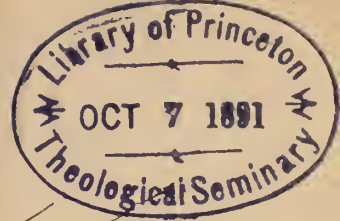
PRINCETON, N. J.

Division.....*I*.....

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ON SEPTEMBER 12TH, from Newport News, Va., on board the *Alliança*, four missionaries sailed to reinforce the Episcopal Mission in Brazil. Rev. Wm. Cabell Brown and wife, Rev. J. G. Meem, Jr., and Miss Mary Packard. Rev. Dr. Newbold, Secretary of the American Church Missionary Society, writes concerning them:

"We trust the prayers of all your good friends will go with them. Rev. Wm. D. Smith, Jr., who was to have accompanied them, has been detained by the sickness of his wife, but hopes to go in the course of the year. These are all able and well educated men and women, and will add much strength to the mission. Mr. Brown has been a teacher in the High School for years, Mr. Meem was a professor in the Virginia Military Institute for four years, and Miss Packard, who is daughter of Rev. Dr. Packard, the Dean of the Methodist Seminary at Alexandria, Va., has also been a teacher. They are all friends of our missionaries already there, and ready to enter into their plans with zeal. They are looking forward to occupying Rio Grande, in accordance with the plans laid by Rev. L. L. Kinsolving and the Presbyterian Missionaries in Brazil. Mr. Kinsolving is on his way home, but is not sick or deserting his post. He comes to add another missionary to the force by marriage, and to present the cause of Brazil in the pulpits of our churches for a short

time, when he will return with his wife to his post, from which we can hardly spare him for a short season."

NOTES FROM THE FIELD.

The Rev. Miguel Torres made a journey in the outskirts of his parish during May, which proved of rare interest. Eleven were received upon profession and a number of children were baptized.

The churches of São João da Boa Vista, Faxina, Monté Mor, São Carlos, Amparo, Castro, Cruzeiro, Bella Vista (Rio Feio,) Gramma, Jahu and Tatuhy are erecting buildings and Curityba is planning to follow their example.

The Rev. W. E. Finley made a tour in the interior of Bahia during April, and found signs of awakening interest all over his field. Nine members were received.

The Rev. B. F. de Campos, of Faxina, reports vigorous spiritual life and activity in that church. Several have been received and the church seems on the eve of a revival.

A Mission Sabbath School has been opened in Bella Vista, a suburb of São Paulo, by the Rev. E. Vanorden. Mr. Vanorden who is engaged in business in São Paulo proposes to purchase land and erect a building for the new work.

Mr. J. K. Hall, a theological student, with some of the students of the São Paulo High School proposes to open a mission in the Braz, a suburb of São Paulo containing 12,000 inhabitants and without protestant services.

The Rev. Caetano Nogueira made during April a very extended tour toward the centre of Minas. He reports great interest in all the neighborhoods visited and pleads for another man to push on to the regions beyond.

The church of Bragança has just received an entire new family from Romanism.

The Rev. W. A. Carrington, of Rio Claro, proposes to remove to Pirassununga, taking charge of the churches of Pirassununga and Araraquara and their out stations.

The churches of Rio Claro and São Carlos are arranging to call the Licenciado Herculano de Gouvea as pastor. The church of Rio Claro has subscribed 80 milreis [\$40] per month toward his support.

In June the Rev. J. R. C. Braga began a long journey in the interior. His wife and the Misses Henderson and Hough accompanied him a few days and then returned. He had not been heard from up to July 20, and fears are felt for his health.

The Rev. T. J. Porter has accompan-

ied the Rev. Z. de Miranda on a long tour in the Sorocaba field and has visited the churches along the line of the São Paulo and Rio R. R. He proposes to spend August in Sul de Minas where the Rev. E. C. Pereira, of the São Paulo church, is visiting the churches. The Rev. M. A. Menezes will take charge of this region—so long without a pastor—in August or September.

Arrangements are completed on the side of the mission for transferring Rio Grande do Sul to the Episcopalians. The action of the Presbytery will probably be taken in September. The annual meeting of the mission will begin September 3, at São Paulo.

The Rev. J. B. Kolb reports constant growth in his far-off station and calls loudly for a colleague. Who is ready to take this, the most remote field, but one of the most fruitful in Brazil?

Sr. Lino, a theological student of the Presbytery of Rio, has taken charge of the Nietheroy preaching station, which shows a great awakening under his ministrations.

The Rev. Mr. Tucker, Agent of the Bible Society, has made a vigorous campaign in the north central portions of Minas with excellent results.

The Methodist church in São Paulo received four members during the quarter ending June 1.

The colporteurs of the Bible Society in Minas and Espírito Santo report large sales.

O. L. Ginsburg, of the Fluminense church, is laboring with great acceptance in Pernambuco.

The *Expositor Christao*, the journal

of the Methodist Church, will henceforth be published weekly.

The Baptist Church in Maceio received five members in April and May.

The Baptist Mission has organized a church in Campos, baptising five persons. There is a Presbyterian church in Campos.

The projects for the establishment of Protestant hospitals in Rio, Sao Paulo and Botucatu are taking definite proportions. During the first year of preparation, Rio has raised \$10,000, and secured a site for a convalescent cottage. In less than a year Sao Paulo has land and \$15,000; while by the beneficence of Sr. Domingos Soares, Botucatu has a house and lot and \$15,000 in money.

THE PROTESTANT COLLEGE.

Friends have said, "Your Sao Paulo school work seems to be prospering finely. Why agitate the college question just now? Why not go right on with the work as it is and trust that the college will grow out of it in due time?" That is just what we have done. We *have* gone on as far as we can, and the most urgent need for a college has grown out of it. The youth of all ranks of society knock at our door for admission, and we are obliged to turn them away because we are full.

"Will not Brazilians take up the matter of higher education?" we are asked. Certainly they will and that is what we are afraid of. Reaction from Romanism has left a large part of the educated classes in the midst of materialism, positivism, and often open atheism. If Protestant Christians do not take up this matter of higher education, and that right soon, they will. Protestant-

ism in Brazil depends largely upon this. The influence of a Christian college at this juncture is also of vital importance to the welfare of the young Republic in shaping its moral character and future destiny. If we have anything valuable in our national life, is it not that stalwart morality, that undercurrent of religious fervor, tempered by independent thought that came to us from the Protestant schools founded by our Puritan ancestors? We would do well to pass it along.

If we were wise enough, patriotic enough, quick-thoughted and far-sighted enough, we should seize this opportunity of moulding the thought of Brazil and binding her to us by ties stronger and more enduring than a treaty of commerce.

The new Republic has new claims upon American Protestants. Slavery is gone. Monarchy is gone. Old laws and old habits of thought are gone. New impressions and new influences are at work. New needs press upon her. "Never was the need of education so pressing. Never was there so few hindrances and never was its power for good so full of promise. Never was there an opportunity, so easily, so quickly, and at so slight a cost to give to so many the benefit of a liberal Protestant education, and by so doing to decide their destiny."

Shall we go ahead? Will you help us? This is a crisis in the life of a nation. It is said he who gives quickly gives double. It was never truer than in this case.

The College has been organized on a strictly undenominational but evangelical basis and our appeal is to all Protestant churches.

Contributions should be sent to the College treasurer, Mr. Henry M. Humphrey, 132 Front street, New York.

A CONTRAST,

There are in the United States nearly 400 institutions of higher education, embracing colleges, universities and technical schools. One of the largest of these had last year 2,550 students and disbursed \$816,623.45 during the year, exclusive of cost of new buildings. Millions of dollars are contributed annually to these institutions through private benefactions. In the Report of the Commissioner of Education for 1884-85, no less than nineteen double pages are occupied by benefactions to education for that year, amounting to over \$9,600,000.

The report of 1887-88, gives a table of benefactions to colleges of liberal arts alone amounting to \$4,545,635—and State aid to same institutions of \$1,225,590. Two hundred and fifty-eight (258) colleges possess \$60,318,481 of productive funds. The income of three hundred and seven colleges (307) is \$8,885,575.

Comparatively few of these institutions are full, many of them not half full, some of them with hardly students enough to do effective work.

For example, one of the older colleges, which has received a round million of dollars during the past ten years, and is completely equipped as to buildings and faculty, *has only eighty students*. Another equally well equipped, with an annual income of over \$50,000, has less than a hundred students. The list of others in similar condition is a long one. We see the strange anomaly of colleges hunting for students, instead of students hunting for colleges. No young man or woman in this country need go without a liberal education who really desires to obtain one.

Our colleges and universities have ac-

tually an enrollment of about 80,000 young men and women: if full 200,000 could be accommodated.

Thus it is that a generous, prosperous people, under the influence of Protestant institutions, has anticipated the needs of society by at least twenty-five years.

In broad Brazil, with her fifteen millions, under the influence of Rome, who has had exclusive control of her education for 300 years (save a few professional schools supported and administered by the Government), there is not a single college or university—absolutely no chance for higher education. The flower of her youth must go abroad if they would pursue their studies.

The contrast is striking and painful. We are literally overstocked with colleges and universities. Our sister Republic has none. This is no arraignment of Brazilians, they are as patriotic and as keenly alive to their needs as we are to ours, but they have been the victims of a pernicious system and it is to their lasting credit that they have broken from its bondage.

There is an opportunity for an American Protestant college—it is solicited. Shall we give it to them?

If any one supposes that the separation of the Church from the State in Brazil has crippled Rome or diminished her grasp upon the common people, they are mistaken. The Church has been immensely benefited by the separation. The common people in their ignorance, part of the educated classes through pride, and both through respect for family traditions, are keeping up the Church by voluntary contributions. The Church has been roused from its condition of indifference and weakness, and compelled to organize. At no period during the present half century has Rome presented so bold a front in Brazil

as now. Heretofore Protestantism has been persecuted and obliged to act on the defensive; now that there is perfect freedom, Rome is posing as a victim of injustice, and making the most of her ancient prestige to hold the people. Protestantism, if it would survive, must take the offensive and educate the people out of reach of the clap-trap and superstitions of popery. The people must be taught to think for themselves, in order to learn the truth and follow it.

PORTUGAL AND ROME.

At first sight "Portugal" seems simply an arbitrary expression. The country is a little corner cut out of the Iberian Peninsula, not only without reason, but at nearly every point of the boundary, contrary to reason. The language is Celto-Latin separated from Spanish by an equally arbitrary line. The characteristics by which the race is discriminated are simply modulations of the Celto-Latin notes or provincialisms no greater than those that distinguish Catalan from Castilian. The religion is merely a development of the same baptized paganism that prevails in all the lands delivered by the Pontifex Maximus to the Psuedo-Vicar of Christ. The literature is distinguished by limitations more Iberian than national, limitations due to priestly domination over expressed thought. The history, until 1095, is involved in that of the Peninsula and has had one chapter written in Spanish since. Nothing seems to warrant a greater individuality than belongs to Aragon or Castile, Andalusia or Galicia.

Yet the fact remains that, despite these resemblances, without the dykes and polders that give us Holland, without the differences of Magyar and Ger-

man that give us Hungary, without a Pyrennees Portugal has been, is and apparently will be a nation apart, as proud of its nationality and as zealous of its independence as sea-girt Britain.

Why this anomaly among the nations? What is the formative principle of Portuguese autonomy?

When we study the phenomena carefully we see that the one distinction between Portugal and her Latin sisters is a difference of degree in all that may be summed up in the one word—Rome. The remote corner, the far off province, has felt the influence of the Eternal City more than any other portion of Transalpine Celtia. Here Rome found fallow ground. The Turanian Basque in his Navarrese hills tinged all Northern Iberia with an influence that even the image of iron could not destroy. The Semitic Carthaginian left his mark deep on Southeast Spain. But in Lusitania the pure Celt was ready for the Latin influence and nowhere did Latin civilization assert its power more strongly. The land became Latin.

When the Roman terror had passed from the nations and all Asia and Europe were seething with the hordes that despoiled the Western Babylon, the Teutonic race which longest had felt the Roman influence seized the lower valley of the Douro and the Gallician mountains and like the Franks, their old neighbors, founded a kingdom that sought to conserve the riches of the past. This kingdom fell before the fiercer Visigoth, but the influence of the Suevi lingered beside the Douro and mitigated the destructions of barbarism.

When the wave of Moorish conquest flowed, Portugal received but the side of the mighty tide. The Arab found here no trace of kindred influence as in the cities that Carthage had ruled;

none who rejoiced that with his coming the power of the Aryan was broken, and the tide ebbed quickly from the Atlantic coast, leaving but little of that imprint on land and race that still lingers in Murcia and Andalusia.

Thus from one cause and another when the peoples settled down to nation making, the Lusitanian without any radical differences was still, a man apart clinging to more of the common heritage than his neighbors, a Benjamin among the nations with a double portion of the goods of Latium.

Perhaps it was because so much of old Rome lingered beside the Tagus and the Douro that the new Rome that loves to call itself Christian found there so easy a conquest. Be that as it may, the new nation was from the first a faithful servant of the Neo-Paganism and has felt to the fullest possible extent the blessing and the curses incident to its loyalty.

We pass the countless acts by which successive kings purchased the favor of the Bishop of the Lateran until Alexander VI. graciously was pleased to dower the faithful realm with half the unknown world. We pass the tale of how the few who heard and echoed the Reformation call were silenced in death or prisons. We pass the strange story of a king so infatuated with Jesuitry that he gave his realm into the hands of the order vowing that he and his house after him would wear their crowns at its will, with its stranger side of a people so bound by priestcraft that they saw national independence yielded to a foreign monk and kept their peace.

These are but bits of history that go to show that as Lusitania of old was the "faithful province" of Rome the Imperial, so Portugal in these centuries has been faithful to the full to Rome the Papal. Once only has a spirit of

independence moved, once only has a great man spoken for the nation. Pombal broke the power of the Jesuits, but the power of the church was unbroken and in time the work of the Great Marquis was undone.

What is the condition of Portugal to-day?

The movements that have liberalized Italy and France and even opened Spain to the truth have met with only partial practical success in the little kingdom.

The industries of the country are largely agricultural. The mass of the country people are small cultivators. The country villages are remote on account of the lack of railroads. The priest is the prop of the throne and in the interior he is practically absolute. The cities are given up to trade rather than manufacture. All tendencies are conservative and the drift of the rest of the world from Rome toward Germany meets with scant favor from the race whose autonomy finds its reason in closeness to Roman type, but in spite of all Portugal does move, and there are those laboring in the Master's Name who firmly believe that the time will come when the beautiful language will lend its music to the Gospel message and the race will bring its conservatism to the maintenance of the faith once delivered to the saints.

RIO HARBOR MISSION.

The inauguration of a second mission for this port took place at No. 10, Rua da Imperatriz on the 2nd and 3rd of August. On Sunday, services were held at the Bethel by Rev. H. C. Tucker, which were well attended in spite of the unfavorable weather. On Monday, the 3rd, a public meeting was held, on which occasion Mr. Edward Wesson explained the character of the work proposed and the steps taken during the past year to this end. Addresses were also made by others on the subject of port mission work.

It is designed to open a reading-room at the mission during the current week. The mission is founded under the auspices of the British and Foreign Sailors' Society of London, and the American Seamen's Friend Society of New York.—*Rio News*.

THE WORK AND WORKERS NEEDED IN BRAZIL.

After thirty years of truly mission effort the portions of the Presbyterian missions located in the heart of Minas and Sao Paulo Presbyteries find their work well entered on a new stage. A Brazilian church has been created and has gained sufficient strength in wealth and workers to care for those portions of the field longest the scene of evangelization. The mission work of the future will be education and church extension. In view of this fact how shall we answer the question often asked by earnest young workers at home, "Am I fitted for the work in Brazil?"

There is need of workers of all classes. Ministers, trained teachers, skilled household administrators can all find a place, but they should be the best of their class. The school work of the missions has been brought to such a degree of perfection that no average teachers are wanted. The work is not to teach children but to direct and train teachers and no one who is not qualified to fill a chair in some Normal faculty or the principalship of some prominent school should think of Brazil. The number of American workers is so small that the missions cannot afford to have their ranks filled with those who can do only classroom work. Brazilian teachers trained in American methods surpass the best Americans before Brazilian children, and only in the training department and in those higher grades for which as yet no Brazilians are fitted should Americans be employed.

The household chiefs, the matrons of our boarding schools also should be the best material that our homes can furnish. Theirs is a task infinitely harder than that of the teacher's and at the same

time, if there be any gradation in honor in His work, higher and holier. The school during a few hours and under artificial conditions of its own choosing, strives to act upon the individual through the mass. The boarding department during the whole day and night strives to create for each child in the midst of school formality and in the face of social demoralization the natural conditions of Christian home life. No matter how skillful an administrator you may be, do not think of this department of Brazilian work unless you are the chosen friend of all the children of your neighborhood and do not let love for children determine you unless you have the household genius that never sticks fast in a tight place. And while we are on this subject, we would ask if there are no Christian servants in the home land who are willing to serve the Master here. Every matron of a girl's school should have a trusty head-servant who can train the cooking classes, superintend the tidying of rooms, look after the work in the dining-room and in general be the matron's aid and helper. Are there no women of mature years and refined religious experience who feel that they can serve Him thus?

The minister who thinks of this field should be very sure of four things on the part of himself and his family: good health, good temper, love of roughing it and "horse sense." There are few climates more trying than those of Brazil and no continental region so totally destitute of accessible and cheap health resorts. To complete a term of eight years in the North will tax any physique and the interior is very wearing. But even more important than good health are the other three qualifications. The future missionary should follow the Panline plan of going from city to city,

dwelling in each for one, two or three years in his own hired house, preaching and teaching the Gospel both to the city dwellers and to the occupants of the farms and plantations of the district. This calls for complete isolation, occupying uncomfortable houses, many and fatiguing journeys, frequent changes of residence and a score of inconveniences that must be known to be appreciated and which when known are generally found to be sufficient to test the temper, gratify any love of petty hardships and give practical sense a wide scope for usefulness. Do not think of Brazil unless you can and will do the work of an evangelist in the hard places.

But you say there is no mention of sympathy, hunger for souls, consecration, in all this. My friend, if you have any thought of working for the Master anywhere you need these, and as the burdens so should your gifts be. Do not try to proclaim His Name in any land unless He hath appointed you, and do not plan to work on the frontier of His kingdom unless He has made you a frontiersman.

The Fluminense church of Rio shows a steady and healthful growth.

THE *Jornal de Minas* of the 17th inst., devotes a column and a half to a denunciation of the municipal council for permitting an evangelist, H. Maxwell Wright, to preach in the assembly room of the municipal hall. The *Jornal* preaches a little and denounces a great deal because of the favor thus granted to the heretic, and then advises the good people of Minas to stand firm in their faith. We fail to see the necessity of being so intolerant, however. If the Minas people have the true faith, they need fear nothing from the evangelist who makes use of a public building to expound his views on the subject.—*Rio News*.

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